THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED, 1840].

"*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?*"—ROM. 10: 14, 15.

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EXPLORING AMERICAN RUINS.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

(Continued from page 134).

TRADITIONS OF CENTRAL AMERICAN INDIANS.

Throughout Central America two classes of ruins are to be found. Each antedates the period of the Spanish Conquest. One class consists of massive structures, of unhewn stone, square but not high. These are unadorned save by rude and grotesque images, very much resembling the Hindoo conception of Buddha. The second class is of much greater architectural importance. The buildings are of hewn stone, often polished. There are rich carvings. Hieroglyphics take the place of crude pictures. Hard and sometimes colored cements, stuccos and tiles are found. These are the pyramid cities, the cities that belong to the forgotten past. Some ancient towns, like Utatlan, in Guatemala, the old capital of the Quichés, destroyed by Alvarado, in 1524, possesses certain characteristics of each type.

The Maya, Quiché and Kachiquel Indians, who are the degraded remnants of the once-powerful possessors of Guatemala, Yucatan and Honduras, claim that the first class of ruins were made by their immediate ancestors, since about 500 A.D. The structures of the second class were erected before the third century of this era; how long before they cannot tell—possibly thousands of years. It is strange that a barbarous people who cannot tell their own history for four generations back, should yet have traditions that date back

for 1900 years. The more ignorant tribes are in absolute darkness as to the origin of the splendid ruins of Yucatan, but the more enlightened believe them to have been the work of their ancestors, a prosperous and enlightened people, thousands of years ago.

The ruins, wonderful and magnificent as they are, have not yet revealed their secrets. It may be that some day a Rosetta stone or a Moabite stone will be found that will prove a key to the whole mystery. Until that time the traveler and student must make a study of the Indian and gather his scattered traditions, his broken threads of history, and see if it is possible to weave from them a reasonably accurate story of ancient life on the American continent. But the Indians of Central America are cautious and secretive. The red men of the United States will fight to the death. None have endured slavery. Few, with all the inducements offered by a government that too long robbed and injured them, have accepted the offers of education, have settled down to the pursuit of agriculture, although everything necessary, in addition to a cash bonus, has been furnished them. They much prefer the nomadic life of the Bedouin Arab to the holding of land in severalty.

Between the treatment of the aborigine by the Anglo-Saxon and the treatment by the Spaniards there has always been a vast difference. Unjust as the English and American has been, they have never been cruel. By the seizure of land, the destruction of game, the introduction of the vices of civilization, they have often driven an impulsive, warlike, revengeful people into committing terrible atrocities, into long and bloody wars. For all this they are to blame. But with Cortez, Alvarado, Pizzaro and their successors the case is different. They brought fire and sword, and all the horrors of the Spanish Inquisition. They claimed the souls no less than the bodies of all who came under their jurisdiction. Infants too young to be of service, the aged, the sick, were summarily baptized by the priests, who always accompanied military expeditions, and were then as summarily murdered that they might not impede the march or the labors of the conquerors. When kings and emperors were slowly roasted to death to compel them to reveal their treasure houses, what could the commons expect?

I have touched on this subject, not because it is an agreeable one, but rather to show why the Central and South American Indians have such a hatred of Catholicism and of the whites; why they are so distrustful and secretive. With them it was: "Embrace the Catholic faith or die." To save their lives they became and are to-day nominal Catholics, but hundreds of thousands hate the religion to which their ancestors gave assent, and long for the time of deliverance. Often have I seen the Quichés and Kachiquels go to mass on a Sunday morning, prostrate themselves in ignorant adoration before the altar, pay their pittance as an oblation, and then, in the afternoon, go stealthily by some mountain path to a secret cave and worship the gods of their fathers. Once, in an Indian hut in the heart of Yucatan, I saw a rude picture of the "Madonna and child." Before it a candle was burning. I asked the Indians why they burned the light. They replied that many years before a black-robed Spanish priest had come among them (I think it was about six years prior to the time of my visit), had baptized their children, said some prayers, taken their money and left this picture with instructions to

keep a candle lighted before it until he should come again. That was the sum total of their knowledge of the religion they professed. I have no fight with Catholicism. If the Indians of the south had been visited and instructed by such missionaries as Joliet, Marquette and the Jesuits of the early days of Canada, it would have been the greatest thing possible for them at the time, but they were not. The church has brought to them a moral and a physical degradation that they keenly realize. As a cultivated Jesuit priest said to me, while sailing across the Caribbean sea, "Mr. W—, the Spanish priests are the curse of Central America."

It will be evident, then that the Indian must be convinced that he is not talking to either a Catholic or a Spaniard before he will converse freely, and tell not alone of the grievances of the past but of the hopes of the future. Brown, squat, a bearer of burdens, a hewer of wood and a drawer of water, he is not a stranger to ambitions which include not alone his own success but the downfall of his oppressors. The feeling in the Kachiquel and Quiché is similar to that of the Jews toward the Romans in the time of Herod. Every Indian longs, first of all, for *his own* hut, corn-patch, sugar field and banana grove, where neither soldier nor priest dare molest or make afraid. Next, he wants the mixed governments, these degenerate republics that have succeeded the Spanish monarchy, crushed; and that crushing includes the destruction of ecclesiastical as well as political power. He looks for his lost deities to reassert their authority. He believes that his skin will become fair as it once was. He expects to obtain mastery in everything that is great and good and noble. In fact so lofty are his hopes, so crude his ideas, so limited his knowledge that he seems a mere visionary to those who do not sense that he belongs to the chosen people and that his destiny is in the hands of One who has ruled and over-ruled from the beginning of all things.

The very fact that the Indian has a tradition, to him positive history, that he once was white; that his color was changed on account of his wickedness; that his people were once visited by a great Teacher and Prophet; that His return is expected is proof to me that the Indian has a story that will absolutely confirm the Book of Mormon in its most minute details.

In the early part of this article I mentioned two classes of cities—the one built about the time of the Christian era or prior to that epoch, the other dating from about 500 A.D. Now the Indians claim that, as a result of their disobedience, terrible wars and calamities came upon them in the fourth and fifth centuries after the Prophet's visitation. There were earthquakes and tidal waves that laid waste their cities, and they had already lost both knowledge and ambition, so that it was impossible to construct any more masterpieces of architecture. From this time of catastrophe, of universal desolation, the Quichés and Kachiquels reckon dates.

Some four hundred years before the final cataclysm the Indians, then in the zenith of power, prosperity and civilization, were visited by One whose advent had been prophesied for centuries. This Prophet, of whom they still speak reverently as the "Greatest, Good-One," remained with them for many days teaching, blessing and healing. Especially did He command them to abstain from war and bloodshed, promising that so long as they did so their prosperity would be permanent, and threatening that when they should disobey His

instructions their cities should be overthrown, their color become black, and they should become slaves and captives. How or when the "Greatest Good-One" disappeared I do not know, but this I do remember, that after His resurrection the Savior, according to the Apostles, appeared ten times in Judea and Galilee. Five of these appearances were upon the resurrection day, and as forty days elapsed between the crucifixion and the ascension, the question naturally arises: Where did Jesus spend the remainder of His time? Certainly He was not preaching to the spirits in prison. He had left the prison house. Long before His death He had said (John x: 16), "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

After this the terrible catastrophe that heralded to the western continent the crucifixion of the Lord, a catastrophe that possibly ruined some of the cities of which I have been writing, the Book of Mormon records the appearance of Jesus among the people of Nephi. In this connection the tenth and eleventh chapters of III. Nephi should be carefully read. Then compare the direct Book of Mormon statement with the Indian tradition of the "Greatest Good-One," and see if the question as to the whereabouts of the Savior during a part of the forty days prior to His ascension from Bethany is not clearly answered. It seems to me that there can be no greater external evidence of the divine authenticity of the Book of Mormon; its historical accuracy; its miraculous restoration.

For several generations after the departure of the "Greatest Good-One" from among them the people remembered His counsel. But gradually vices crept in among them. They became idolatrous and warred with one another. Then their blessings became curses. Art and civilization passed away. Little by little their color changed and as a nation they were low and degraded. Yet the change of color was so gradual that the Quichés claim that up to the time of the Spanish conquest there were a few pure whites left. These acted as priests because "Only a white man is capable of repentance, and can offer up sacrifice for the sins of the people." This idea of repentance and sacrifice is certainly the remnant of some ancient, more pure form of worship that still haunts the savage's mind, in spite of the superstitious idolatry of ages.

In the next article I hope to be able to give at length one of the Quiché legends, and to point out that in it which would verify historically the Book of Mormon story.

[TO BE CONTINUED].

"MORMONISM" IN THE SENATE.

DURING the recent discussion in the United States Senate of the bill to admit Arizona, New Mexico and Oklahoma as states in the Union, a good deal of time was devoted to the "Mormon" question There are some Latter-day Saints' colonies in Arizona, and the hue and cry was raised by opponents to the bill that the "Mormons" were gaining too great power. Many harsh and untrue statements were made concerning the Church and the alleged power that it wields. Parts of the debate were decidedly interesting. We give below an excerpt from the congressional record, wherein the remarks of

Senator Teller from Colorado are given. Senator Teller has been a member of the Senate ever since his state was admitted into the Union, in 1876.

Mr. Teller—We have had in the state of Colorado for twenty-five years a considerable population of "Mormons.' We have never had any law against polygamy in the state. We have had a law against bigamy, and that has been sufficient to prevent any polygamous relations in the state among the "Mormon" settlements. There are three colonies or settlements of "Mormons."

I do not myself believe that there has ever been any interference politically by the "Mormon" Church with these communities. I think those of them who came from Utah had their political ideas very largely formed before they came to Colorado, and quite a large proportion of them have never lived in Utah and have never been brought under the rigid subjection that perhaps the "Mormons" have encountered in that community.

In Colorado they divide politically, with a preponderance very largely toward the Republican party, and I understand very well why that is. The founders of the "Mormon" Church were great believers in the doctrine of protection. That was one of their cardinal economic ideas. The purpose was to manufacture and produce everything in the community in which they lived that it was possible to produce or manufacture and to buy as little from the outside as possible. And notwithstanding at one time they felt there was very decided persecutions on the part of the general government, which was then in the hands of a Republican administration, very distinguished members of that Church maintained their allegiance to the Republican party.

I agree with the senator from Idaho that the Church is all-powerful, and whenever the Church does speak through its First Presidency I have no doubt the great body of the Church would respond to the demand made. But that such a demand is made or ever has been made, so far as our people are concerned I very much doubt. That power which the Church secured to itself in its early days has been a great agent in colonizing and supporting that section of the country.

Mr. President, I had an opportunity of knowing the very first founders of this Church. Some of them came from the immediate neighborhood in the state of New York where I was born and brought up, and nearly forty years ago I came in contact with these people in Utah. I think in all the history of this country there has never been gathered together a more remarkable class of men than that which gathered in Utah in the early history of that territory. They were men of great ability, many of them men of fine education, some of them classical scholars of note. I believe I do not exaggerate when I say that at one time the finest Hebrew scholar on the continent was a member of the Mormon hierarchy. They were Greek scholars; they were historians; and they had that enthusiasm which alone carries success in an enterprise of that character.

Mr. President, that they practiced polygamy vigorously there for many years cannot be doubted. I knew for a great many years the president of the Church who issued the manifesto against polygamy. I have no hesitation in saying here—he is dead—that he was a man of very great intellect and a man whose honesty and integrity I never heard questioned by anybody in or outside of Utah.

Mr. Warren—Who was he?

Mr. Teller—Mr. Woodruff. And when he declared to the "Mormon" Church that polygamy must cease he did not declare it as a man. According to the theory of that Church he was the vice-regent of the Almighty, and it was an enunciation to them not of the will of the Church, but of the will of God Himself.

Mr. Platt of Connecticut—He claimed to have a revelation, did he not?

Mr. Teller—Of course, polygamy was established on a claim of revelation, and it was destroyed on the claim of a revelation.

Mr. Bacon—Who was the officer to whom the senator referred?

Mr. Teller—Wilford Woodruff. I think the senator from Utah will agree with me that I do not overstate the character of this man.

I do not mean to approve of the polygamy doctrine, for I am as much opposed to it as is the senator from Idaho. I am speaking of the people themselves and of their wonderful character and their wonderful success. I have had some opportunity of knowing about this matter. I do not believe, as the senator from Idaho says, there has been a polygamous relation maintained, except as he explained it. I suppose it does exist in that way. At one time, when we were attempting by the national law and the national power to destroy polygamy, the man who would feed his little children, born of a polygamous wife, could be incarcerated in prison. Many of the men who supported the women with whom they had lived and with whom they had reared children, went to jail because they furnished food and clothing for their wives and children. They might abandon them and leave them to starve and the government would not prosecute, but if they fed them the government would prosecute.

Mr. Kean—May I ask the senator from Colorado a question?

Mr. Teller—Certainly.

Mr. Kean—The senator seems to be well informed on this question. Is not polygamy practiced at the present time in Mexico by the same people?

Mr. Teller—I do not know anything about the practice in Mexico. Neither does the senator, I believe.

Mr. Kean—I asked the question, as I knew the senator from Colorado was well informed.

Mr. Teller—There is a colony in Mexico. There is a colony in a country nine-tenths of whose people are members of the Catholic Church; and if there are any people on the American continent who enjoy a high character for the sanctity of the marriage vow and the relation of the sexes, it is that church. I should not believe without the most positive proof that any colony was allowed to practice polygamy in the republic of Mexico. I do not believe they do, Mr. President. I was in Mexico a few years ago and in the neighborhood of the colony in Chihuahua, and I never heard any complaint of that. I heard them well spoken of as industrious, well-behaved, and good people. I believe that to-day there is no danger whatever of polygamy.

Now, as to the power of the Church, that cannot be destroyed by legislation. It is undoubtedly a misfortune that it should prevail, but to some extent it prevails in every religious organization on the continent. In a political contest I have seen the power of pretty nearly every great church in the United

States influencing the voter, undoubtedly with the thought that it was a proper thing to do; and I do not mean to say that sometimes that interference may not be a good thing in the interest of the morals of the people.

Mr. Platt of Connecticut—May I ask the senator from Colorado a question?

Mr. Teller—Certainly.

Mr. Platt of Connecticut—Does the senator go so far as to assert or suppose that in case a man's official duty in his official capacity was held to clash with the requirements of the Church, he would follow the requirements of the Church rather than his official oath and his official duty under his oath?

Mr. Teller—I have no reason to suppose, from my acquaintance with the "Mormon" people, that that condition ever existed. I have known men of as high a character in that Church as I have in any other, and without positive proof that such a condition existed I should not be willing to believe it. I have never heard any complaint of that. The only complaint I ever heard is that the First Presidency sometimes says, "We should like to have this man elected," or, "We should like to have the other." I believe that rarely occurs in Utah, and I do not believe it has ever occurred in the state of Colorado with our "Mormon" population. I have never heard that it has occurred in Wyoming, which is a neighbor of ours, and of which we all know something.

Mr. Dubois—I will say to the senator from Connecticut that we have a great many "Mormon" local officials in our state; a district judge is a "Mormon;" in Utah, of course, the governor and other high officials are "Mormons," and that question never has been raised at all and is not likely to be raised any more than that the devotion of some of us to the Presbyterian church and its tenets would cause us to violate our oath of office as senators.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

Bishop Orson F. Whitney has read to an appreciative audience of about three hundred people his great poem, "Elias, the Epic of the Ages." The reading was done at the Beehive house, and occupied three evenings.

If present arrangements are carried out the Salt Lake Tabernacle choir and many friends will leave Utah on the 17th instant to make a visit to California. Concerts will be given in various cities as was done a year ago.

The Uintah Canning factory in Weber county, Utah, is to be enlarged to double its original size, and will then be able to put out 25,000 cans per day. Tomatoes and fruit are put up in large quantities in Weber county. Utah tomatoes are sold even in English shops.

At Kanosh, Utah, the Indians recently buried one of their squaws in the Latter-day Saints' cemetery. She was sister to the chief of the tribe, and like her father, "Avage," she wished to be buried with the "Mormons." The services were conducted at the grave by Bishop C. F. Christensen, and a funeral sermon was delivered in the Indian tongue. The chief made a reply of thanks for the kindness shown his sister.

Bishop Hugh Clayton of the sixth ward of Provo has been made manager of the Provo Woollen Mills, a position until recently occupied by Senator Reed Smoot. Bishop Clayton emigrated from Preston thirteen years ago, and at that time had only his trade as weaver to rely on. He was possessed of considerable capital, in the line of determination and energy, however, and has risen to his important position through dint of perseverance in the mastery of his work.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 12, 1903.

EDITORIAL.

ANNIVERSARY OF RELIEF SOCIETY ORGANIZATION.

One of the peculiar features of modern life is the organization of womens' clubs and societies. We have temperance unions, literary societies, suffragist associations and many other organizations that women have formed for the sake of culture or the advancement of movements and reforms in which they take a special interest. The influence of these associations has been to enlarge the sphere of woman and to develop in her attributes and give her rights that a century ago were never dreamed of by members of her sex.

It is of interest to know that as far as can be learned the first formal organization of an exclusively woman's society occured in western America, over three score years ago. It was the Female Relief Society, the organization of which was begun March 17th, 1842, and completed a week later, in the city of Nauvoo, among the Latter-day Saints. The officers of this society were Emma Smith, wife of the Prophet Joseph, president, Elizabeth Ann Whitney and Sarah M. Cleveland, counselors, Elvira Cowles, treasurer, and Eliza R. Snow, secretary. Among the members of this original association was Mrs. Bathsheba W. Smith, who is now president of the great Relief Society organization.

The place of women among the Latter-day Saints has always been high, and this movement, well launched before their sisters of other churches and communities had begun to draw together, has prospered. When the Saints were established in Utah after their exodus from Nauvoo, the work was taken up with renewed vigor, and before the death of President Brigham Young, who did very much to strengthen the sisters in their noble work, general and stake organizations had been formed. Later the Relief societies were legally incorporated as the National Woman's Relief Societies. This occurred October 12, 1892, and since that time the old organization has been united with newer ones in the national and international federation of women's clubs. On the various governing boards of these great bodies the women of the Latter-day Saints have played no unimportant part.

Not only in the organized stakes of Zion has the beneficent work of the Relief society been felt. In the branches of the missionary field they are also found doing the same saintly work of visiting the sick and watching at the beds of the dying, supplying the wants of the poor and educating themselves in all things that are womanly and good. The work of the Lord could not be carried out as it is being carried out, without these important organizations.

There are, in the European mission, societies organized and actively maintained even out in country districts where families of Saints are scattered miles apart. Yet the sisters come together regularly and hold their work and testimony meetings. By their efforts they not only supply the wants of the poor, but have often helped to furnish clothes for the missionaries that labored among them. In the cities the societies appoint from among their number teachers, or visitors, who go usually two together in their particular districts, looking after the sick and needy and making reports at the societies' monthly meetings.

In every branch of the mission there should be a Relief society if it is possible to have one. Until there is, the branch must be considered incomplete. If there are only a few Saints, the society can still be formed and perform its functions. Conference and branch presidents should give attention to the matter and organize these useful societies where they do not exist. To the sisters who are laboring faithfully in this work we would give the encouragement to continue, for you will be blessed in doing so. Build up your societies, and make them strong and efficient. Your labors are what James describes as "pure religion and undefiled before God and the Father," for your work is to visit the fatherless and the widows in their affliction and to keep yourselves unspotted from the world.

THE SPRING CONFERENCES.

As previously announced the spring conferences begin next Sunday and continue for fourteen weeks. These will be, we hope, spiritual feasts for all who take part. The Saints from the different branches of each conference will have an opportunity to meet one another and hear the word of the Lord from many of Israel's Elders. They will have the privilege of raising their hands as a sign of their willingness to uphold the various officers of the Church in their callings or to manifest their objection to any of them. Many non-members will doubtless be present, and the Saints can one and all assist in the spread of the truth by inviting strangers and urging friends and acquaintances to come. We hope that the Lord's blessing will be poured out upon these gatherings, that the thousands who attend may discern the richness and beauty of the Gospel and its power to save the souls of men.

J. J. C.

Elders James E. Williamson and John H. Barlow, Jr., of the London conference write from Southampton regarding the organization of Southampton branch. On Thursday March 5th this work was accomplished by President Henry H. Blood. After explaining to the Saints the relations of branch, conference, and mission to each other and to the Church, he called Elder Williamson to the presidency of the branch. This appointment was sustained by the Saints. A Mutual Improvement association was also organized. The letter adds that "the good work is making headway in this part of the Lord's vineyard."

The semi-annual Sheffield conference of the Church of Jesus Christ of Latter-day Saints will be held in the Arcade Hall, Market Hill, Barnsley, on Sunday, March 22, 1903, services commencing at 10:30, 2:30 and 6:30 p.m. All are cordially invited to attend.

RACE SUICIDE.

WHY do wealth and education tend generally to diminish the birthrate, is a question that is agitating the minds of serious people. Celibacy and families of one or two children are so common among the rich that the nations must look to the poor not only for the accomplishment of the manual toil, but also for the characters that can lead in government and all other activities. The civilization of the world has certainly some grievous fault when those who have had its greatest advantages are least anxious to bring children into the world to inherit them.

Recently President Charles Eliot of Harvard University gathered the information that of all the surviving graduates of the years '72-'77 inclusive from that great institution twenty-eight per cent are unmarried, and the rest have an average of only two children living. President Eliot thinks that this startling state of things is due to the length of the college course. He is in favor, therefore, of shortening it, so that the students may set about earlier to begin their life's work. Before their habits have become fixed they are much more likely to enter matrimony. The length of the college course has its influence in this matter doubtless, but it is not the only cause, as is shown by the Philadelphia *Press*:

"What President Eliot attributes to college graduates is true of all the advantaged, educated classes, whether they go to college or not. The conspicuous, wealthy, able, or exceptional lines and families in all countries tend to disappear. Our Presidents leave no families, or small ones. Of the twenty-five men who have held this post in 114 years, ten have to-day no descendants, and of them all the Adams line is the only prolific one. The British peerage would die out but for constant creations. Men of genius have notoriously no descendants, or few.

"Even of countries as a whole it is true that the birth-rate falls with civilization. The American birth-rate has been decreasing for a century. If the decrease which has gone on for the past thirty years continues, by 1950 or 1960 our population will be nearly as stationary as that of France."

The outspoken President Theodore Roosevelt has created a sensation by a letter written to Mrs. John Van Vorst for the preface of Mrs. Van Vorst's book, "The Woman Who Toils." The President denominates this fashion of having few or no children as "race suicide, complete or partial." Following is a part of his letter:

"I do not know whether I most pity or most despise the foolish and selfish man or woman who does not understand that the only things really worth having in life are those the acquirement of which normally means cost and effort. If a man or woman, through no fault of his or hers, goes throughout life denied those highest of all joys which spring only from home life, from the having and bringing up of many healthy children, I feel for them deep and respectful sympathy—the sympathy one extends to the gallant fellow killed at the beginning of a campaign, or the man who toils hard and is brought to ruin by the fault of others. But the man or woman who deliberately avoids marriage, and has a heart so cold as to know no passion and a brain so shallow and selfish as to dislike having children, is in effect a criminal against the race, and should be an object of contemptuous abhorrence by all healthy people.

"Of course, no one quality makes a good citizen, and no one quality will save a nation. But there are certain great qualities for the lack of which no

amount of intellectual brilliancy or of material prosperity or of easiness of life can atone, and which show decadence and corruption in the nation just as much if they are produced by selfishness and coldness and ease-loving laziness among comparatively poor people as if they are produced by vicious or frivolous luxury in the rich. If the men of the nation are not anxious to work in many different ways, with all their might and strength, and ready and able to fight at need, and anxious to be fathers of families, and if the women do not recognize that the greatest thing for any woman is to be a good wife and mother—why, that nation has cause to be alarmed about its future."

THE MILLENNIUM AND HEAVEN.

(Continued from page 158).

What is heaven? The minds of men have always sought to probe the mystery of death and learn what is on the other side. Whether their civilization has been high or low, they have pictured to themselves some Valhalla, some garden of the Hesperides, some happy hunting ground where a degree of bliss is to be eternally enjoyed by such as live in harmony with the ethics of the tribe or people. Most uncivilized or partly civilized races have applied the standard of bravery in war to determine the worthiness of men for future happiness. Vindictiveness toward enemies, according to that code, is a virtue. With such peoples, too, heaven is a place of activity where the warrior will still enjoy his deeds of valor and feasts of revelry.

Under the influence of modern Christian teachings, whereby any soul however abominable his life has been is said to go straight to heaven by a simple profession of faith in Jesus Christ before death, naturally heaven is looked upon as something very artificial. If the executed murderer inherited the same glory as the most righteous man, every sense of justice would be shocked, and no thought of the propriety of things could be entertained. One who loves and works righteousness does not find congenial company on earth in the person whose every practice has been corrupt. Why should it be so in heaven?

The doctrine of the Gospel is that when the thousand years of peace, are over there will be hosts of people on the earth who will be willing to yield when Satan comes to tempt them after his long captivity. These will marshal themselves for war against the faithful Saints. The appearance will be that degeneration has set in and the world has not profited by its long era of righteousness and peace. Gog and Magog with hosts like the sands of the sea shall come up against the beloved city, and there lose the last battle that shall ever be fought on this earth. Fire shall come down from heaven and destroy them, and Satan shall go to his endless punishment.

The final judgment will then be held, and every soul that ever lived whose judgment has not already been received will be resurrected and come before the great white throne. The sea, death and hell shall all deliver up their dead, and they shall be judged out of the things that are written in the books. If these contain a record of their baptism into Christ, whether done in person or by proxy, and a record is found in the book of life that they have accepted the Gospel and been true unto it, then their lot is a happy one; but if they have rejected the proffered grace, they will have their part in the lake of fire and suffer the punishment of hell.

Though the earth shall undergo physical changes to fit it for its millennial inhabitants, yet a greater change shall occur before it is made ready for the eternal dwelling place of the Lord and His redeemed people. John describes it as a sea of glass (Rev. 4: 6), and so complete will be the change that he said he saw "a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21: 1). The Lord has declared in modern times that notwithstanding the earth "shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it" (Doc. and Cov. 88: 26). It shall be made celestial to fit it for the celestial beings who are to dwell upon it.

The Revelator in his vision on the lonely isle of Patmos beheld in the beginning of that new age the holy city, the New Jerusalem, come down out of heaven. The light and glory of God will be there, and the city will be like a jewel, clear as crystal. The names of Israel's tribes and of the Twelve Apostles will be perpetuated forever upon its gates and the foundations of its walls. There shall be no night, or need of candle, moon or sun, for the Lord God Almighty and the Lamb shall dwell there, and their glory shall be sufficient to lighten the whole planet and make it radiant.

A great deal has been said about the endless punishment that sinners will endure. The wrath of the Lord will be visited upon those who remain filthy still when every opportunity has been given them to repent, and they will be made to endure an exact penalty for their transgressions. For some the punishment will endure forever, for they, like Satan, have sinned beyond redemption. Thank the Lord, these are very few. The punishment is therefore endless, eternal; but not all shall suffer it eternally, for justice does not require that. The punishment for sin, the Lord has explained, is God's punishment, and as He is eternal, endless, so is His punishment (Doc. and Cov. sec. 19: 10-12). It will never be exercised against any individual, however, longer than his sins merit. While justice is being executed, the unrepentant sinner will be made to suffer intensely. St. John describes it as the torments of a lake of fire and brimstone. But he does not say that all sinners shall suffer there forever, but that "they shall have their part in the lake which burneth." Their part shall be a just punishment for their sins.

From the beautiful vision given to Joseph Smith and Sidney Rigdon in 1832, the Lord indicates that the suffering of the condemned, the sons of perdition being of course excepted, shall last only until He has completed His own work. Speaking of those who shall be given the least glory, the telestial, He says: "These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever."

This telestial glory is the least of the three general orders of exaltation that will exist when the final judgment is passed. And yet this least glory is beyond all human comprehension. Those who shall receive it are "innumerable as the stars in the firmament of heaven," and their glory shall

differ as the stars differ one from another; because they will not be judged and rewarded arbitrarily, but according to their works. They shall be servants of God, and as such a course of endless progress is before them. In the presence of the Father, and the Son, however, they can never come, but messengers will come to them to bring them light and instruction and to direct their activities.

Above the telestial glory, and better than it, is the terrestrial—likened by the Lord to the brightness of the moon. Those who obtain this glory are such as live honorable lives on the earth but reject the Gospel of Christ, such as died without law, such as were not valiant in the testimony of Jesus, and all those souls who shall not be deemed worthy to dwell in the celestial glory of God's presence. Yet their station will be very excellent. Jesus will visit them, and the exalted beings who have inherited a fulness of glory will minister unto them. They, too, will be occupied in part, at least, in visiting those who have obtained a less exaltation than themselves.

However glorious these stations may be—and they will be truly glorious—those who have learned the Gospel will not be satisfied to attain only to them. Paul wrote to the Saints of Corinth that "there is one glory of the sun, and another glory of the moon, and another glory of the stars (ICor. 15: 41). The desire of the Saints of Latter-days is to attain to the highest, the celestial glory, to be joint heirs with Jesus Christ, to partake of the fulness of the Father and the Son. These are promised that they may reign as priests and kings, and of them it shall be written, "they are Gods, even the sons of God." These are the souls who shall inherit the sanctified earth described by St. John. The Prophet Joseph Smith declared that this sphere shall then be like a crystal and be a means for its inhabitants to perceive all things pertaining to kingdoms of a lower order. The white stone mentioned in Rev. ii: 17, whereon is written a new name known only to the possessor of the stone, will be a Urim and Thummin whereby one may learn the things pertaining to a higher order of kingdoms (Doc. and Cov. 130: 9, 10).

Are there then higher kingdoms than the one on which Christ shall dwell? This earth is not the first creation of God. Other worlds were organized and populated before this sphere evolved from chaos. Naturally they are higher than this world will be at the beginning of its sanctified condition, because they have had a longer era of progression.

Among the inhabitants of the celestial world the family relations will exist. These holy ties, dearer to us than anything else in life except our Heavenly Father and His commandments, will not be broken by death if they are established on earth by the authority of the Lord's holy priesthood. What "God hath joined together, let no man put asunder," and man or any other agency cannot sever them. Shall man lose any possession or power by taking on immortality? Not if he has treasured it and not misused what the Lord has given him. He shall increase in capabilities and not decrease. In process of time this earth will become too small for the increasing inhabitants, and out into limitless space where infinite material exists, agencies controlled by the kings and priests, the sons of God, will begin to work and organize worlds. The history of this sphere and of all other spheres that have gone before will be repeated in all essential characteristics.

The Prophet Joseph said: "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much advantage in the world to come" (Doc. and Cov. 130: 18, 19). This is the natural and just condition that will exist in heaven. These words give us to understand that there is progress there along the same lines as we begin here. Obedience, diligence, effort, activity in every conceivable direction in righteousness, will characterize immortal souls—and some doubtless more than others. How necessary then that we be virtuous, true, obedient, devoted, diligent, here on earth, for every breach of these essential attributes, whether forgiven or not, will set us back in our eternal development.

THE ANGEL WITH THE GOSPEL.

We have received a letter of inquiry concerning the identity of the angel spoken of in Revelation 14: 6, 7, who was seen by the prophet in vision, flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

It appears that there is a difference of opinion among some students of theology, and they desire to have it settled. The idea has been entertained by a few individuals, that the vision of the Revelator on this point was fulfilled in the ministration of John the Baptist, when he came and restored the Aaronic Priesthood by ordaining Joseph Smith and Oliver Cowdery, and conferring upon them the keys of that authority. Others have expressed the opinion that Joseph Smith, the Prophet, was himself the angel having the everlasting Gospel to declare to all nations, but the doctrine that has been held and which has obtained almost universally in the Church of Jesus Christ of Latter-day Saints is that the Prophet Moroni, who visited Joseph Smith and revealed to him the record of the ancient inhabitants of the American Continent, containing the fulness of the everlasting Gospel, was and is the angel spoken of in the scripture which we have quoted.

Moroni did actually come from heaven to earth for the purpose of manifesting the truth contained in the Book of Mormon. He visited Joseph Smith three times on the night of Sunday, September 21, 1823. He showed him the spot where the plates containing the record were concealed. He had guarded the treasure for centuries. He met the boy prophet for four successive years after the first manifestation of their place of deposit; he delivered them into Joseph's hands; he guided and directed him through the work of translation, and he subsequently received them when the work was completed, being in charge of them until they shall again be brought forth, that the sealed and reserved portions of them may be translated.

In a revelation concerning the Sacrament, given in August, 1830, and contained in section 27 of the Doctrine and Covenants, the Lord said: "For the hour cometh that I will drink of the fruit of the vine with you on the earth,

and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel." We regard this as evidence supporting the view that we have herein expressed.

See also Doctrine and Covenants, Sec. 128, 20: "And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed." This is corroborative of the revelation already quoted, and supports the position we have defined.

Examining the missions of the several notable personages who have appeared in the present dispensation, conferring their keys and authority upon the Prophet Joseph Smith, as head of the dispensation of the fullness of times, we find none of them who so fully answers the description of the angel, mentioned by John the Revelator, as Moroni, the guardian of the precious treasure, a part of which is brought to light in the Book of Mormon, and whose image stands on the summit of the highest tower of the Salt Lake Temple, figured, with his golden trumpet, in the attitude of proclaiming the everlasting Gospel to all the nations and peoples of the earth.—*Deseret News.*

CURRENT EVENTS.

BOXER UPRISING THREATENED.

That the Chinese were punished severely enough in their recent trouble to prevent the danger of another general uprising is very doubtful. The terrible Boxer organization has lost none of its hatred for foreigners and by no means all of its power. This week a dispatch from Pekin states that in a town one hundred miles east of that city a body of soldiers recently met and dispersed Boxers who were organized there. Both sides lost several men. The Boxers were well armed and were drilling by night. Dr. Robert Coltman, Jr., who recently returned to the United States from China reports that a more terrible outbreak than that which recently occured is probable. Dr. Coltman was physscian to the late Li Hung Chang and was present at the death of that statesman. He was physician also at the royal court and knows the conditions there thoroughly. He says that the emperor is powerless, and that the old empress has as great a hatred for foreigners as ever. Jung Lu, the most influential of the six grand secretaries, is, Dr. Coltman says, leader of the anti-foreign sentiment, and is practically premier of China. Prince Tuan, who was banished to Mongolia after the last uprising, is preparing again to take the field against the foreigners. Dr. Coltman thinks that China will ultimately be divided among the Powers.

CLEAN LIPS AND SMOKING.

At Carnarvon, Wales, last Saturday, a conference was held to consider the the question of public morals. This meeting is one of a series, and the delegates present were from both clergy and laity. The attempt was made to pass a resolution to establish branches of a "Clean Lips society" in connection with all the churches, members being bound to abstain from foul language, smoking and intoxicants. Ardent discussion was had regarding smoking. A number told of giving up the habit because of their bad example to the young. One minister had heard that children he knew were guilty of theft in order to buy

cigarettes. There was a unanimous sentiment in the conference regarding the harmfulness of tobacco, but the word "smoking" was cut out of the resolution regarding "clean lips," because a large part of the delegates were smokers and were not willing to give up the habit.

RECOMPENSE.

What shall we have who toiled all night through tempest,
At nets let down in vain, or laboring oar?
Yonder, the morn breaks, and, beyond the breaking,
A Watcher and a welcome on the shore!

What shall we have whose little hoard of twilight
Came nearest to the light of others' day?
God gave to all the blue dome of His building—
Only earth's clouds between were sometimes gray.

What shall we have who missed life's loveliest meanings—
Who bore the burden of the incomplete?
There is a wider room for our probation,
And we shall know our missed things when we meet!

What shall we have on whom Time laid for guerdon
The pricking brier and the grieving thorn?
How many an earthly trail of piercing shadow
Hedged up in bud a heavenly rose unborn!

What shall we have whose ghostly galleons foundered,
No man may know in what unfathomed seas?
All seas give up the dead things in their keeping;
Even our ships of dream? Yea, even these!

By E. E. H., in London *Pilot.*

AFTER RAIN, SUNSHINE.

Is it raining, little flower?
Be glad of rain.
Too much sun would wither thee;
'Twill shine again.
The sky is very black, 'tis true,
But just behind it shines the blue.

Art thou weary tender heart?
Be glad of pain.
In sorrow sweetest things will grow,
As flowers in rain!
God watches, and thou wilt have the sun,
When clouds their perfect work have done.

SELECTED.

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